CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

VOL. III. BOSTON, FRIDAY EVENING, APRIL 9, 1824. No. 35.

Miscellanies.

ON THE BIBLE.

The following verses are prefixed to an edition of the Bible, printed at Amsterdam in the year 1611, from an edition printed at Edinburgh, 1610. It seems very clear that Dr Watts has borrowed some hints from them in his 119th hymn, book II.

Here is the spring where waters flow,
To quench our heat of sin;
Here is the tree where truth doth grow,
To lead our lives therein.

Here is the judge that stints the strife,
When men's devices faile;
Here is the bread that feeds the life
That death cannot assaile.

The tidings of salvation deare
Come to our eares from hence;
The fortress of our faith is here,
And shield of our defence.

Then be not like the hogge that hath
A pearle at his desire,
And takes more pleasure in the trough,
And wallowing in the mire.

Read not this booke in any case
But with a single eye;
Read not but first desire God's grace
To understand thereby.

Pray still in faith with this respect
To fructifie therein,
That knowledge may bring this effect
To mortifie thy sin.

Then happie thou in all thy life,
Whatso to thee befal;
Yea, doubly happie shalt thou be
When God by death thee call.

EXTRACTS

from a very sensible American writer, on the origin of the doctrine of the trinity.

"In Egypt, and the adjacent countries, the greatest part embraced the opinion of Origen, who held that the *Son* was *in God* that which *reason* is *in man*; and that the Holy Ghost was nothing more than the *divine energy* or *active force*."

Both according to Mosheim and Milner, Origen was remarkable for giving an allegorical meaning to the language of Scripture. He flourished in the third century, and, according to Mosheim, "he was a man of vast and uncommon abilities, and the greatest luminary of the Christian Church which his age exhibited to view!"

Another passage from Mosheim may now be introduced, which is of considerable importance in the present inquiry. In page 423, vol. i. the Doctor states, that in the year 381, Theodosius called a council, which convened at Constantinople, and says, "A hundred and fifty bishops, who were present at this council, gave the *finishing touch* to what the council of Nice *had left imperfect*, and fixed in a full and determinate manner the doctrine of *three persons in one God*, which is as yet received among the generality of Christians."

From this passage it is evident, that in the opinion of Mosheim, the Nicene council did not, in any definite manner, affirm the doctrine of three persons in one God; yet he supposes they did something towards that doctrine, but *left it imperfect*. But the obliging Doctor has told us in the most unequivocal language, *when the doctrine of three distinct persons in one God* had its "*finishing touch*," and was adopted as an article of faith. It was in the year 381, about 56 years after the council of Nice. Until this, it does not appear that any church or any council had, in a definite manner affirmed the doctrine.

Had this doctrine been of divine origin, and of such infinite importance as some have supposed, we might naturally expect to find that it had received its "*finishing touch*" in the sacred oracles. But since it is not to be found in the Bible, we cannot blame the Doctor for speaking of the doctrine as the *work of men*. Nor can we much wonder that the "*finishing touch*" was delayed till so near the close of the fourth century, as the year A. D. 381.

The fourth century was very fruitful of *inventions* in favour of the doctrine of three persons in one God. Mr Milner has recorded one *invention* of this century, and named the author. He says, "Flavian was the first who invented the doxology, 'Glory be to the Father, to the Son, and to the Holy Ghost.'" vol. ii. p. 93.

Before I had read this account, I had noticed several doxologies in the Bible, but not one in which the Holy Spirit is so much as named.—And I was glad to find, in Mr Milner, *when* and *by whom this invention*, and *innovation* in Christian worship first took place. But if the Holy Spirit be a person, and equal with the Father, is it not astonishing that neither Christ, nor his apostles, nor any christian before Flavian, had taught the church to include the Spirit, as a person, in a doxology or ascription of praise? And the circumstance that "Flavian was the *first* who *invented*" such a "doxology," is evidence to my mind, that the doctrine of three distinct co-equal persons in one God, had never been believed in the church of God prior to the fourth century. And this very doxology *invented* by Flavian, might have great influence in preparing the minds of the people for the "*finishing touch*" to that doctrine.

Mr Milner has given some account of the council at Constantinople, in A. D. 381. He says, "There came together 350 bishops"—the council was very confused and disorderly, greatly inferior in *wisdom* and *piety* to the council of Nice"—"Faction was high and charity was low at this time."

"This council very accurately defined the doctrine of the trinity, and, enlarging a little the Nicene creed, they delivered it as we now have it in our common service." "The Macedonian heresy, which blasphemed the Holy Ghost gave occasion to a more explicit representation of the third person in the Trinity." Vol. II. page 184, 185.

We may here remark—

1. If Mr Milner be correct in stating the number of this council at 350 bishops, and Mosheim be correct as to the number who gave the "*finishing touch*" to the doctrine of three persons in one God," it will follow that this "*finishing touch*" was given by the *minor part* of the council. For Mosheim states the number who did this work, at 150 bishops. He does not say how many more were present—"But *faction* was *high* and *charity* was *low* at this time:" and by this we may perhaps reconcile the two accounts.

2. According to Mr Milner, this council "enlarged a little the Nicene creed," and gave a more *explicit representation of the third person in the Trinity.*" It does not appear that the Nicene council gave any "representation" of the *Holy Spirit* as a *person*, nor any idea of three distinct persons in one God. And the additions made to their creed by the council at Constantinople, may perhaps be justly attributed to the *spirit* and *character* of the council as given by Mr Milner. He not only states that "faction was high and charity was low at this time, but also that the council was very *confused* and *disorderly*, greatly *inferior* in *wisdom* and *piety* to the council at Nice."

That the church in the fourth century made rapid advances in *degeneracy*, is very evident both from Mosheim and Milner. And if we may give credit, to what has been collected from these two historians, are we not justly entitled to this conclusion, that the doctrine of three distinct persons in one God had its *birth* in the *allegory* of Origen, its *growth* in the *degeneracy* of the church, and its maturity or "*finishing touch*" in a very *confused* and *disorderly* council, when faction was high and charity was low?" and shall it be deemed a *crime* to call in question the correctness of a doctrine thus *produced*, or to bring it to the Oracles of God for examination.

If ever the *character* of a council might give rise to suspicions respecting the correctness of their result, such was the character of the council which gave the "*finishing touch*" to the doctrine of three persons in one God. a worse character was never perhaps given to a council which bore the Christian name, than Mr Milner has given to the council of Constantinople. Yet it appears that this is the first council that ever asserted the doctrine of three persons in one God. K.

REALITY OF RELIGION.

If religion is a mere phantom, existing only in the heated imagination of enthusiasm,

What truth on earth so precious as the lie!

"My idle reasonings, (says Burns) sometimes make me a little sceptical, but the necessities of my heart always give the cold philosophizings the lie. Who looks at the heart weaned from earth; the soul affianced to her God; the correspondence fixed with heaven; the pious supplication and devout thanksgiving, constant as the vicissitudes of even and morn; who thinks to meet with these in the court, the palace, in the glare of public life? No: to find them in their precious importance and divine efficacy, we must search among the obscure recesses of disappointment, affliction, poverty, and distress.

HOME.

At the present day much time and money is expended in pursuits, which ostensibly have the promotion of religion for their object; and yet it is by no means uncommon, that many of those persons, who seem devoted to favorite schemes of religious improvement, employ too little of their labour in their own families. Their attention is alive to the events in the world around them, and to the methods of usefulness which various societies suggest to them; but they seem entirely forgetful of what ought to be done at home. "Home" is the best "missionary ground," and one's own family the best of all converts.

The camp may have its fame, the court its glare,
The theatre its wit, the board its mirth;
But there's a calm, a quiet haven, where
Bliss flies for shelter—the domestic hearth!
If this be comfortless, if this be drear,
It need not hope to find a haunt on earth;
Elsewhere we may be thoughtless, gay, caress'd;—
But here, and only here, we can be *blest!*

INTELLIGENCE FROM INDIA.

The Christian Observer, for October last, contains the following important intelligence relating to the prospects of Unitarianism in India. It is to be observed, that by Socinians, the writer intends Unitarians. The former term is adopted as being more obnoxious than the latter. The intelligence itself is sufficiently interesting specially when viewed in connexion with the accounts before received of *Unitarianism in India.*

"A singular publication has just appeared in India, entitled,—"*Humble Suggestions to his Countrymen, who believe in the One True God; by Prusunnu Koomar Thakoor. Calcutta*, 1823." The author, who is an anti-polytheistical Hindoo, says, in his advertisement, 'My object in publishing this tract is to recommend those to whom it is addressed, to avoid using harsh or abusive language, in their religious intercourse with European Missionaries, either respecting them, or the objects of their worship; however much this may be countenanced by the example of some of these gentlemen.' The writer embraces in his good will, not only all denominations of his countrymen, but Christians also, whom he appears to divide into three sects:—Socinians, Trinitarians, and the 'constructors of images,' [Roman Catholics] each of which, he thinks, has a prototype among the Hindoo sectaries. The Socinians he particularly claims as brethren: 'Those Europeans,' he says, 'who believe God to be in every sense one, and who worship him alone in spirit, and who extend their benevolence to man as the highest service to God, should be regarded by us with affection, on the ground of the object of their worship being the same as ours.' We should feel no reluctance to co-operate with them in religious matters, merely because they consider Jesus Christ as the messenger of God and their spiritual teacher; for oneness in the object of worship and sameness of religious practice should produce attachment between the worshippers. . . . Trinitarians, however,' are not to be treated in an unfriendly manner: 'because, says the ingenious author, 'many of our own countrymen, without any external image, meditate upon Ram, and other supposed incarnations, and believe in their unity!' This sort of sceptical liberalism seems to be much upon the advance in India; and it should afford a powerful inducement to the friends of christianity to endeavour to fill up with the divine doctrines and holy precepts of the Bible, the void that will be caused in the native mind in proportion as the increase of knowledge banishes the fiction of heathen superstition."

EXTRACT FROM MR WEBSTER'S CHARGE.

The following excellent remarks are from the Charge delivered at the ordination of the Rev Mr TRACY of Biddeford, by the Rev Mr WEBSTER.

Be careful to point out to your people the true effects which usually distinguish religious REFORMATIONS. They are not excited by the passions and affections, so as to rise and fall, as these are wrought upon. Reformations are guided by the understanding, and advance as that is enlightened. If they are more slow in their increase, they are more likely to be lasting. If they do not make those rapid additions to the number of communicants, which are often the occasion of multiplying church meetings, and frequently end in admonitions, suspensions, and excommunications,—those members which they do add from time to time are both a comfort and an honour to the church. They do not render the subjects of them proud, conceited, and censorious—ready to say, 'stand by thyself, come not near me, I am holier than thou:' but make people humble and modest, esteeming others better than themselves. Finally, they are not so much like such revivals as take place in sickness, just before death: as they gradually improve our spiritual health, until they terminate in a holy, virtuous life and conversation.

BRIEF HINTS TO PARENTS.

Method and Order. Method is the hinge of business; and it requires order and punctuality. These we must teach our children principally by example. Let them see, that we rise early, have regular hours, as much as may be, for the employments of the day; that we are careful to do one thing at a time; that we stick to the business we have in hand, as far as unexpected incidents allow; that we never put off till to-morrow what may be done to-day; that we adopt the maxim, "a place for every thing, and every thing in its place." Let them be taught also, that what is worth doing is worth doing well.

It is for want of method and order, that some people who have much to do, get but little done. They are frequently in a hurry, have many things begun, but none finished.

Whatever children hear read, or spoken of in terms of approbation, will give a strong bias to their minds. Hence the necessity of guarding conversation in families, as well as excluding books and companions that have a tendency to vitiate the heart.

For the Christian Register.

MR REED,—The following anecdote is related in the same letter on the subject of slavery in the United States, which contained the account of Gov. Coles, in a late number of your paper.

"A pious and worthy Episcopalian clergyman, who now fills the office of bishop for two dioceses in this country, was, in early life, a youth of dissipated and immoral character.—Having an estate, and living in luxury and idleness, he gave way to a levity of disposition, which prompted him to ridicule sacred things. Dining one evening with a party of gentlemen, they sat late, drinking wine and smoking cigars; and, with a view of promoting merriment, he sent for one of his slaves, who was a pious preacher among the Methodists, and ordered him to preach a sermon for the company. The good man hesitated to obey; but after a time of silence on his part, he at last began to address them. But instead of the mirth which they anticipated, from the ignorance and simplicity of the poor man,—the zeal and fervour of his discourse produced a contrary effect. Instead of raising the loud and vacant laugh,—instead of prompting their impious revelry, the solemnity of the truths which he delivered sank deeply into the hearts of some of the company, and, through the divine blessing, carried conviction to the mind of his master, who from that time became of a serious character, took upon him the clerical office from an apprehension of duty, and continues an ornament to his profession."

PULPIT ELOQUENCE.

The English preachers (says a very sensible writer,) are, it is certain, more distinguished by their justness of sentiment, and strength of reasoning, than by their oratorical powers, or talents of affecting the passions. More solicitous to convince than persuade, they choose to employ their abilities in endeavouring to impress the mind with a sense of the truths they deliver, by the force of argumentation, instead of rousing the affections by the energy of their eloquence. We meet with no examples in their writings of those strokes of passion, which penetrate and cleave the heart at once, or of that rapid overpowering eloquence, which carries every thing before it like a torrent. They seem to have considered mankind in the same light in which Voltaire regarded the celebrated Dr Clarke, as "mere reasoning machines;" they seem to have considered them as purely intellectual, void of passion and sensibility. This strange mistake may, perhaps, be supposed to be partly the effect of the philosophical spirit of the times, which, like all other prevailing modes, is subject to its deliriums; certain, however, it is, that, while man remains a compound being, consisting of reason and passion, his actions will always be prompted by the latter, in whatever degree his opinions may be influenced by the former. *Duff's Essay on Genius.*

The French and English writers of Sermons proceed upon very different ideas of the Eloquence of the Pulpit; and seem indeed to have split it betwixt them. A French sermon is, for the most part, a warm animated exhortation; an English one, is a piece of cool instructive reasoning. The French preachers address themselves chiefly to the imagination and the passions; the English, almost solely to the understanding. It is the union of these two kinds of composition, of the French earnestness and warmth, with the English accuracy and reason, that would form, according to my idea, the model of a perfect sermon. *Blair's Lectures.*

That is a charming and flowing Eloquence, which, far from exciting violent agitations, gently insinuates itself into the soul, and there awakes the tenderest affections; which is a succession of natural and moving sentiments, copiously diffusing themselves, so that, when experienced, the orator who inspires them is forgotten, and we suppose that we are conversing with ourselves. Each word increases the emotion, and produces a certain sympathy, which affects and expands every heart.—Such is the eloquence of Fenelon.

Progress of the Roman Catholic Religion in the United States.

From a mere Mission in 1790, the Roman Catholic establishment in the United States has spread into an extended and imposing hierarchy; consisting of a metropolitan See, and ten Bishopricks, containing between eighty and a hundred churches, some of them the most costly and splendid ecclesiastical edifices in the country, superintended by about one hundred and sixty clergymen. The remotest quarters of the United States are occupied by these flourishing establishments; from the chapels at Damariscotta, in Maine and at Boston, to those of St Augustine in Florida, St Louis in Missouri, and Detroit in Michigan territory. There are Catholic Seminaries at Bardstown and Frankfort in Kentucky, a Catholic Clerical Seminary in Missouri, Catholic Colleges at St Louis and New-Orleans, where there is likewise a Catholic Lancasterian School, two Catholic charity schools at Baltimore, two in the District of Columbia, a Catholic seminary and college at Baltimore, a Catholic college in the District of Columbia, a Catholic Seminary at Emmittsburg in Maryland, a Catholic free school and Orphan's Asylum in Philadelphia.

CHRISTIAN REGISTER.

BOSTON, FRIDAY EVENING, APRIL 9, 1824.

Religious Publications. The Rev. Mr. Benedict of Pawtucket, R. I. a Baptist clergyman, is about publishing a *History of all Religions*, in which he intends to insert a list of all the religious publications in the country, with a statement of the place where published, the publishers, the editors, the form, general sentiments, &c.

It is said to have been ascertained that there are between sixty and seventy of these publications in the United States and Canada. We are told in a communication in the last Christian Watchman, that about forty of them were mentioned in the Christian Almanack for 1824; and that the others were either "overlooked by the editor of that work, or else *from their character thought not proper to be inserted.*" As this Almanack was published in Boston, there is no doubt that the non-insertion of the names of the Christian Disciple and Christian Register must be attributed to their *character*. We do not allude to this circumstance, because we have felt the omission an evil or a grievance; but we mention it to show with what commendable faithfulness the editor of that publication consulted the reputation and purity of his work, inasmuch as he would not have its pages contaminated with even the *names* of such *heretical* publications, though he might thereby give the lie to his pretension that he was furnishing an accurate list of the religious publications.

North American Review. The *forty-third* number of this able work is just published. A list of the contents will be found among our advertisements.

It is a highly interesting number, and fully sustains the former reputation of the work. We have not room for any extracts this week, but shall take the earliest opportunity to gratify our readers with such as may be thought interesting.

Intemperance. Mather, in his Magnalia, states that he had read a Sermon preached before the British Parliament, the Authorities of London, and the Assembly of Divines, in which the preacher had the following statement:

"I have lived in a country, where, in seven years, I never saw a beggar, nor heard an oath, nor looked upon a drunkard.—Shall I tell you where that Utopia was? It was New England."

Little did the good man imagine that, in only three or four generations, America, would become the most noted of all countries for the universal and disgusting prevalence of intemperance.

Every reflecting man in our own city must acknowledge that the facilities to intemperance have been multiplied to a most unnecessary and unreasonable extent. That the municipal authorities have also been imposed upon in many instances, as it regards the character of the individuals to whom licenses have been granted, is sufficiently evident,—as we are credibly informed that there are those who open their shops on the Sabbath. The evil results chiefly from the cheapness of ardent spirits; but it might certainly be lessened, by curtailing the number of licenses.

Quere,—What is the proper use of a public house on the Sabbath,—at such a place as South Boston, for example? Should it be a place of rest and refreshment to strangers, or a place of resort for town's people, for lounging and drinking and profane conversation?

Swedenborgianism. As we some time since inserted an article, in which the character and supposed tendency of the doctrine of Swedenborg were somewhat freely handled, we could not fairly and honourably refuse to insert a candidly written statement in reply.

The admission of this writer, that "there are parts of Swedenborg's works, which would produce immoral effects, if reduced to practice," is, we believe, quite as much as our first correspondent charged upon the system. The apology or vindication which is offered of this part of the system, does not seem to us in any degree satisfactory. We are told that these less favourable tendencies are balanced and counteracted by other parts of the system; that we must take into view the whole system; that indulgences are allowed to *some*, in accommodation to their condition, which *others* should regard with horror. The writer pleads also the example of the "permission [he probably means polygamy and concubinage] accommodated to the hardness of the Jewish heart," in the first ages of the world. If the intellectual and moral condition of mankind were *now* what it was one thousand years before the birth of Christ, this apology might perhaps be admitted; but it certainly seems to us to be urged with ill grace at the present enlightened period,—especially as it is now nearly two thousand years since an express messenger has come from heaven to reveal a system purer, and more exalting, and better accommodated to the high destiny of our moral nature, and which expressly makes known to mankind, that the hardness of their hearts could be no longer pleaded as an excuse for such violations of the original purposes of their existence.

RELIGIOUS INTELLIGENCE.

Theological Seminaries. There are now thirteen theological seminaries in the United States. Some of them are comparatively small, but most of them are thriving.

The institution at Cambridge has 32 students and preachers.—The number at Andover is 130, and at Princeton 120. These are the principal institutions belonging to Congregationalists and Presbyterians.—Besides these, there is one at New Haven, Con., one at Auburn, N. Y., one in some part of Tennessee, called the Presbyterian Institution, and also a small seminary at Bangor, Maine. An institution of the kind has also been lately established near Hampden Sidney College, in Prince Edward's county, in the south part of Virginia. This is the instutition at which Dr J. H. Rice of Richmond has been inaugurated Professor of Christian Theology. The object of establishing the seminary in this place is, that by training young men to the profession, who are natives of that region, they may furnish labourers who can endure the climate where they will finally be located.

Besides the above, there are two Episcopal seminaries, one at New York, and one at Alexandria. There are two Baptist seminaries, one at Washington, D.C. and one at Waterville, Me.—There is also a seminary uader the direction of clergymen of the Lutheran church, established in 1816, at Hartwick, near Cooperstown, N. Y. The present number of students at this institution is 10.

We have made no mention of the theological schools among the Roman Catholics. By an article on our first page, it will be perceived that there is a Catholic clerical seminary in Missouri, besides a number of other seminaries, in which instruction in theology is probably more or less attended to.

Missionary Establishments. The London Missionary Register for January 1824, gives a brief account of the Protestant Missionary stations throughout the world, in their geographical order. In this account it is stated that the contributions to the Missionary Societies, Jews Societies, and Bible Societies, in the United Kingdom and the American States, amount to upwards of *one thousand pounds per day.*

In Western Africa, the Wesleyan Missionary Society has an establishment on the island of St Mary, at the mouth of the river Gambia. The number of inhabitants here is about 2000. A new settlement is about to be made on Lemon Island, about 500 miles up the Gambia.

The colony at Sierra Leone, though some time since subjected to distressing losses by the prevalence of the yellow fever, is steadily advancing in improvement. The late Chief Justice (who fell a victim to the fever) stated at the Quarter Sessions before he died, that when the population of the colony was 4000, there were forty cases on the calendar for trial; and now that the population is 16,000, there were only six cases on the calendar. He congratulated the jury on the moral improvement of the colony.

The Church Missionary Society has thirteen establishments on the island of Sierra Leone. The principal of these is at Freetown, where the number of inhabitants is about 6000. The establishment next in size to this is at Regent's Town. The population of the place consists of about 2000 liberated Africans. The population at the other establishments consists also almost wholly of Africans liberated from slave ships. The whole population at these places is upwards of 6000.

Colonization Society. The number of settlers now belonging to the new African colony at Liberia, is about 200. One of the superintendants of the colony proposes that not more than *three* or *four* shipments of sixty settlers each, should be made annually, at present, from America.

In a late letter from James Miller, Esq. of London, he states, (speaking of the Jews in Russia) that the place granted by the Emperor for Christian Jews, is not deemed an eligible one. No convert is allowed to be baptised except in the Greek church; and by a late edict no christian servant is permitted to enter into the service of a Jew.

We are told in the same letter that the French government is now withdrawing all support from schools for the lower order, except those under the care of the Jesuits. Some schools in Spain have been suppressed by them.

The total amount of contributions to the American Education Society, in six years, from this town, is stated to be $10.763. The total amount contributed to the A. B. C. F. M. previous to 1820, was $9.387.

EVANGELICAL MISSIONARY SOCIETY.

This Society, which has eight large and flourishing religious congregations in this town, that are professedly friendly to its interests, receives from them only the pitiful sum of about 200 or 250 dollars per year. The excellent plan and objects of this Society have been repeatedly brought before the public. Do people disbelieve the statements that are made respecting it,—or do they forget them? Cannot something be done to awaken the community to a sense of their duty to an institution of so much merit?

LITERARY NOTICES.

It is expected that the first number of the Literary Gazette,—to be published semi-monthly by Cummings, Hilliard & Co. and edited by Theophilus Parsons, Esq.—will make its appearance this month.

Cummings, Hilliard & Co. also propose to publish an Annual Register, on the plan of the English Annual Register,—to be edited by Prof. Everett.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Mr Reed,—I have frequently heard from Episcopalians a charge brought against Congregationalists of a want of solemnity in the *manner* of their worship, particularly in the funeral service. I have been present, Sir, at many of what are commonly called "church funerals," yet I never witnessed any by which I was impressed with so solemn a feeling, as by one that I lately attended at a Congregational church in a little country village, in this neighbourhood. It was the funeral of a child of about five or six years of age. He had been sliding on a pond in the neighbourhood which was not sufficiently frozen, and had broken through and drowned. This happened on Saturday afternoon, and it was found necessary to bury him the next day.

It was at the close of the afternoon service that the funeral was to take place from the church. Accordingly the service closed,—the blessing was given,—but the congregation remained, with the exception of a few, who went to attend the body in its last remove to the house of God. During this interval, a deep silence pervaded the congregation, unbroken, save by the sound of the bell, which at intervals was heard heavily pealing out, then dying mournfully away, announcing that the sad procession was now approaching the church, on its way to the grave. The clergyman, who had preached from home that day, now entered and ascended the pulpit, to perform the last service to this lamb of his flock. He sat down, and, like the rest of the congregation, seemed buried in the melancholy thoughts the occasion suggested. The deep silence that so long had reigned was at length disturbed. There was a slight but gentle stir throughout the church. Heads were seen clustering over the rustic gallery to witness the entrance of the funeral procession. It was but for a moment, and a deep silence again ensued. Presently the doors were thrown open. The corpse, preceded by a train of his former little play-fellows, was brought in and placed near the pulpit. The father and mother followed,—then the grandfather and grandmother. There was no organ with the melancholy dirge, to break the still more melancholy silence.—Nothing was heard but the rushing sound of feet, and occasionally a sob vainly attempted to be stifled. These sounds soon died away. The mourners were seated, the clergyman rose, and with a clear and solemn voice began,—"It is better to go to the house of mourning," &c.

I remarked that the father's step was firm and his eye dry; but his pale cheek, and quivering lip, showed that the strong spirit was wrestling with its mortal agony. His cheek indeed was tearless, but the arrow had entered his heart. The blow could not bend, but it had riven his soul. It was his little one,—the child on whom he doated. The mother's was a different grief. Blinded by her tears, she hardly dragged herself along, supported on that arm, which at the altar was pledged "for joy and for sorrow." They had drunk deep from the cup of joy; they had now to learn that that cup was mingled with bitterness. Her's was that stormy sorrow——but I forbear. I would draw a veil over the unutterable pangs of a mother's grief. The aged grandfather followed. Bent by age, and supporting his tottering steps on a rustic staff,—his hoary head bowed in humble resignation,—his aged partner resting on his arm,—he wept not. Why should he weep? *He* was near the goal, and *his* feet were already trembling over the threshold of the tomb. The storm that was sounding around him, seemed but the deep prelude to his own repose. He had got too near home to regard the tempest, which must soon sweep unheeded over his own narrow dwelling. I could not help thinking how mysterious were the decrees of Providence. The aged grandfather was standing at the tomb of this almost infant child. The mildew had passed by the hoary ear, and blasted the tender plant.

The prayer was made,—the procession again formed,—and I found myself, with most of the congregation, on the way to the churchyard. We soon arrived there. It was a small inclosure. A few large pine trees adorned it. Through these, the wind, constantly breathing, produced that low rushing sound resembling the distant roar of the ocean, so peculiar to these trees. It was beautifully adapted to the place in which they stood. Here the coffin was lowered from the bier, and carefully placed in the tomb. The band of little boys who had preceded the corpse to its long home, now left the tomb and arranged themselves without the churchyard, on each side of the gate, with their hats in their hands, for the mourners to pass through. Here the procession broke. The tomb was closed,—and the people were seen rapidly dispersing to their respective homes.

There is something inexpressibly touching in this simple custom. Here is nothing of the pomp of grief. All is simple. That pageantry of sorrow, which, in the "church service," carries the empty parade of human pomp even within the gates of the tomb, is here excluded. Here all is from the heart. For my own part, I prefer the simple token of silent respect paid to suffering by those, who, if too rude to console, have at least enough of that innate delicacy which prevents intrusion,—to all the empty parade that ever mocked the tomb.

We learn a deep lesson when our wisdom is purchased with tears. And it is scenes like this, that practically convince us, that "the house of mourning is better than the house of feasting." For us, as for Adam, the tree of knowledge is planted in the grave; and it is still its sad preeminence to flourish the fastest and fairest when its root is watered with tears. For my own part, I have listened to the exhortations of the wise and the eloquent; but never did I learn a deeper lesson than at this simple village funeral. T.

For the Christian Register.

Mr Editor.—I noticed in the Galaxy of the 12th ult. an article entitled Swedenborgianism, taken from the Christian Register. The following remarks will show that its statements are not correct, and I trust they will be permitted to circulate as extensively as the errours which they expose.

Judging from the article itself, it would appear that the writer's views were derived principally from the Christian Spectator, to which he refers. A reply to the attack lately made in that work, will probably appear in its proper place; and there is little in the present article, which needs an additional notice.

The writer tells us that the most distinguished traits in the "intellectual character" of this system, are "the correspondences and the internal sense of Scripture." How much he knew of the science of correspondence does not appear, unless we may judge from the fact of his quoting, as Swedenborg's own definition, a maxim of Hermes Trismegistus. Some pains are taken to make it appear probable, that Swedenborg derived this science and the doctrine of an internal sense to the scriptures, from the Jewish Rabbins. It is somewhat beneath the dignity of learned men to publish their *guesses*, when they can ascertain and communicate facts. If the writer is competent, let him answer the question directly, whether there exists any such similarity between Swedenborg's works and those of the Rabbins, as will fairly support his inference. Tell us from what work Swedenborg could have derived materials for his interpretation of any chapter, or even any verse, in the bible. Neither the epistle to the Hebrews, nor the apostolic fathers afford any such materials. If the works of Swedenborg were commonly read by learned men, any one would be ashamed to expose an opinion so absurd as this. But were it admitted or proved, that the writings of the ancients assisted him, would this prove the fallacy of the science? Is a doctrine necessarily false, because believed by all the ancients? The Jews were not the only nation, who believed that evey terrestial object was merely a natural effect or production of some spiritual cause; and frequently adopted a style of writing which was designed to express both the cause and the effect. We trace it in the Egyptian hieroglyphics, and the maxim of Hermes already alluded to,—in the Grecian fables,—in the *eisoteric* and *exoteric* doctrines of the philosophers; and in the Vedas of the Hindoos. The further we go back in antiquity, the more do we find of this custom of writing with a double meaning. It will answer little purpose now, to *guess* that this style would not be selected in communicating such truth as must be accommodated to both the natural and the spiritual man, and teach him both earthly and heavenly things. Some higher proof is necessary, for the presumption is certainly in favour of it. That this system of interpretation applies not only to those parts of the bible which Swedenborg has explained, but to others, is certain. We are informed by Anquetil that it is the true key to the sense of the Vedas.—When applied to ordinary compositions, it will produce nonsense. What is the inference?

I do not expect, nor wish, to prove the truth of the doctrines of the New Jerusalem by such external argumeuts as these. I am merely replying to the writer's remarks on the intellectual or literary character of this system. Its moral character he pronounces to be "licentious;" its "doctrines concerning the social relations, dangerous to order and virtue," and its "descriptions of the future state, sensual." He admits that they have produced no immoral effects among the believers in this vicinity, but supposes they would "break down the barriers of virtue, and introduce immorality and disorder," if received "among the lower class of the community."

We do not deny that there are parts of Swedenborg's works, which would produce immoral effects, if reduced to practice without regard to the essential and prominent doctrines which he inculcates. But no one will admit these few passages as of any authority, without admitting the system generally; and if he admit the system generally, he will see that these passages hold about the same moral relation to the simple doctrines of the church, that the permissions accomodated to the hardness of the Jewish heart, bear to the precepts of the Decalogue. The whole moral system contained in the works of Swedenborg must be taken together; and its tendency is, continually to elevate the character. Our opponents may prove the reverse of this if they can. At whatever level it finds a man, it tells him to ascend, and shows him how to do this by repentance. No person can sincerely admit the truth of the system, without perceiving and acknowledging that it directs him to this, and this only. In accommodating itself to all classes, it requires of some what is not immediately attainable by others; and allows indulgencies to some, which others should regard with horror. But we repeat the assertion, that there is no chance of mistake; and as a sanction to the law which requires every believer to improve every truth by putting away "the evil of his doings," he is taught that to convert

it into an excuse for the indulgence of his own concupiscences, is to adulterate it, and to commit the unpardonable sin.

It should, in candour, be remembered, that of all persons in the world, we are most concerned to know the moral tendency of the principles contained in the works of Swedenborg; and that, without charging us with gross stupidity, or an uncontrolled love of evil, we cannot be supposed ignorant of their tendency, or willing to disseminate what we know to be immoral. The writer perhaps intended to absolve us from imputations like those, when he says that "Swedenborg's doctrines concerning the social relations," and "his descriptions of the future state," are not brought into view by his disciples among us." If I understand this, it implies that we keep out of sight Swedenborg's works on heaven and hell, and conjugal love. This should not have been asserted, because it is totally untrue. They have long been openly exposed for sale in this city, and there are no books, which we more frequently lend, or take more pains to circulate. We regard these and all of his works as of very great importance, but we receive none of them as infallible authority.

The writer's confidence that this church will not flourish in this country, does not seem to result from such a degree of information, that it can cause us much alarm. Its progress hitherto has equalled our expectations, and we are not apprehensive that such attacks as this will check it. S. W.

For the Christian Register.

Mr Reed,—If your correspondent from Maine, who addressed you last week on the subject of irregular excitements among the people, would see the most instructive and convincing book which has been written, let him be directed to Dr Lathrop's Sermons, entitled *Christ's Warning to the Churches*. These admirable Sermons I think would perfectly satisfy him. It is difficult to conceive of any thing more perfect in its kind, than the discussion contained in them. The very copious examination of Scripture authorities, and the sober reasoning upon them, together with the solemn and affectionate tone of expostulation and warning, impart to them an influence which renders them highly persuasive, and which few, I should think, could resist. They ought to be everywhere circulated and read. This could not be done, without effecting something of a check to irregularities in our parishes.* J. R.

* *The Sermons above alluded to are for sale at this office, price 25 cents single,—$2 per dozen.*

GENERAL INTELLIGENCE.

State Election. On Monday the votes of the citizens of this Commonwealth were given for Governor, Lieut. Governor, and Senators. The spirit of electioneering has been more awake amongst us this year than for many years past, and the result of the contest must pretty well determine the relative strength of the different parties.

In Boston the votes were for Governor Eustis, 3055, for Hon. S. Lathrop 3362. Last year Mr Eustis had 2728, and Mr Otis 2836. The vote in Chelsea this year was 66 for Gov. Eustis, and 41 for Mr Lathrop, leaving a majority of 272, in Suffolk county, in favour of the Federal ticket. Of the Senators, *four* on the Federal ticket are elected, viz. Messrs. Hubbard, Lincoln, Lyman and Gray,—one on the Republican ticket, viz. Thos. L. Winthrop,—and one vacancy.—The whole number of votes, from 179 towns is, for Eustis 28,042, for Lathrop 24,421.

The School of Messrs Cogswell and Bancroft is now permanently established at Northampton (Mass.;) these Gentlemen having recently purchased the whole of Round Hill, with three spacious dwelling houses, which will afford to their scholars all desirable accomodation.

We are happy to state that their exertions thus far have been crowned with complete success. Their scholars have been taught to perform nearly double the amount of labour exacted in common schools, not only without injury to health, but without the infliction of punishment. The boys are at all times in the presence of an instructor and the discipline established is that of a well-regulated, affectionate family. So much time is wasted, and so much labour misdirected, in our common plans of education, that we rejoice at the commencement of an experiment which will probably shew that the improved systems of France and Germany may be easily pursued among ourselves.

Paris. Jour.

Shipwrecks. In a late Portsmouth Journal an account is given of the loss, January 30th, of two vessels the Perseverance and the Hector, belonging to that place, on the Bahama Banks. Of 26 persons on board these two vessels, only 5 were saved. Another vessel, name unknown, was lost at the same with her entire crew.

In clearing a tomb lately in Boston the remains of a British officer were found. It is supposed he was buried with his clothes on, but they had all perished, except his silk sash, which was in perfect order, and the colours bright.

Connecticut River. Several meetings have recently been held in Hartford, Conn. to deliberate on the subject of improving the navigation of Connecticut River. Several large capitalists in the towns on the upper part of the river, it is said, have contributed liberally towards establishing a line of Steam tow boats, which shall ascend 200 miles from the mouth of the river. This enterprise, it is supposed, will be followed by the establishment of steam passage boats, which will supercede the lines of stages which have for several years been maintained on both sides of the river.

Specie. The New Orleans Gazette of the 3d inst. states, that the schooner Eliza had arrived there from Tampico, with *upwards of a million of dollars*, in doubloons—a larger cargo of specie, than was ever before brought into that port in one vessel. The Eliza brought information that specie, to a large amount, was left at Tampico, ready for exportation, and destined for New Orleans.

Indians. According to an estimate made by Gov. Clark, the number of Indians in the Missouri territory is 262,820.

St Domingo. A recent traveller in St Domingo computes the population of that island, at 500,000 negroes and 20,000 mulattoes, exclusive of those formerly governed by Spain. The mulattoes, from their superior knowledge and activity form a sort of aristocracy, and fill most of the civil offices. They are hated by the negroes, but are too useful to be left unemployed. They are the principal inhabitants of the towns. Their manners are modelled on those of the French.—The women transact most of the business, and the name of the husband is frequently omitted in accounts.

Rome. According to a table of the population of Rome, lately published, it appears that this capital, which has for a long time been on a decline, is now increasing in numbers. In 1814, Rome had but 120,505 inhabitants; in 1823 there were 136,269. The increase, however, is attributed to the influx of foreigners. The number of deaths in Rome the last year was 5,480, baptisms 4,365.

Germany. It was stated by Mr Brougham, on the 3d Feb. in the British House of Commons, that, then, there was no part of Germany where the editor of a newspaper durst publish a single sentence or phrase disagreeable, or likely to give umbrage not merely to his own sovereign, but to any member of the Holy Alliance.

The Greeks. The late arrivals from Greece are of a highly encouraging nature. A report prevailed at Smyrna on the 10th Jan. that the Turkish fleet had been almost entirely destroyed by a violent tempest in the Straits of the Dardanelles. The Ottoman government is represented as greatly embarrassed.

The Greeks occupy Corinth with a body of 5000 men; and the central government of Greece is transferred to Argos.

Those Greek mountaineers to whom the Turks have given the name of Klephtes, or robbers, have been very successful in resisting their oppressors. Their name has become a title of honor in consequence of the manly posture they have maintained for their country. When the Pacha of Janina wrote to the famous Liacos in his retirement among the mountains of Epire:—"Implore the clemency of your Supreme master, come and prostrate yourself at the feet of your Visier, and I will pardon you—" The captain replied: "I have no supreme master but the God of the christians—for the Pacha I have a musket, and a sabre for the Grand Visier."

The subscriptions lately opened in Liverpool in aid of the Greeks have already exceeded £500 sterling.

The following paragraph relative to Greece, is from a French Magazine:

The late news respecting the affairs of Greece is highly interesting and encouraging. The Greek government have authorized two respectable individuals to negotiate a loan of £800,000 in London. The national property of Greece generally, and the Custom-house revenues, the produce of the salt works and fisheries are specially pledged for the payment of the loan.

It is said the late Mr Marryat, of London, left near 3,000,000 dollars; and that he bequeathed to his widow about 18,000 dollars per annum—31,000 pounds to each of seven sons, and 12,000 pounds to each of his three daughters.

M. Clement, a French Chemist, has lately invented an apparatus for the distillation of sea water, which produces six pounds of good fresh water by the burning of one pound of common coal. A single still will supply five hundred pints of water daily, and the distillation may be performed during the roughest weather.

Sir John Malcolm, in his late account of Central India, to give us some idea of Eastern magnificence, states, that, according to respectable testimony, "700 Elephants, in velvet housings, walked at the coronation ceremony of a young prince, through the streets of Mandoo," a city whose magnificient ruins may still be traced over an extent of ground 37 miles in circumference.

Rev. Edward Irving. It is reported in Fife, that this reverend gentleman has been offered the church of Leslie, vacant by the translation of the Rev. Mr Greig to St Ninians. We have also heard that it is probable Mr Irving will accept the living, which is in the gift of George Leslie, Esq. of Leslie, and one of the best in Fife. *Eng. pap.*

The surplus of the British revenue over the expenditures for the year ending Jan. 5 1824, was £6,710,985.

Private letters from Hayti state, that negotiations have been commenced between the King of France and the government of Hayti, for the acknowledgement of the independence of that island and the formation of a treaty of commerce between the two countries.

A bill has passed the legislature of New York, to provide for the completion of the Erie and Champlain canal. It allows $1,500,000 to be borrowed by the commissioners of the canal fund.

The legislature have passed a bill to incorporate the society in N. York for the reformation of juvenile delinquents.

Three coloured boys have been lately sentenced to twenty years' imprisonment in the State Prison, in New-Jersey, for setting fire to several barns.

The sum collected in Boston for the relief of the sufferers by fire in Wiscasset and Alna, last summer, received by the Mayor from the committee of subscriptions, and by him paid over to the treasurer for the sufferers, was $5504 31.

Peace Makers. It is not wonderful, that law business should be on the decline, in Vermont, when every *fortieth* man is a Justice of the Peace. There must, of course be more peace-makers, than breakers. The whole number of Justices, in Massachusetts is 2139. Our population, in 1820, was 523,587. In South Carolina there are 1199 Justices of the Peace.

Catherine Parr, great grand-daughter of the famous old Parr, died in an almshouse at Cork, 1792, aged 108.

FROM PERU.

Our latest previous accounts from Peru announced, that the patriot army under General Santa Cruz had been totally defeated, that the patriots were divided among themselves, and that Bolivar was employed in an attempt to subdue the ex-president Riva Aguero, who recently receded from the patriot cause, and took with him 4000 troops. We are now happy to state, that accounts received from Peru, by way of Jamaica, to the 26th of December, bring the gratifying intelligence that Bolivar has been completely successful. On approaching the troops under the command of Aguero, one of the officers of the latter proclaimed the union of the Army with the legitimate government of Peru, arrested Aguero and General Herrera, and delivered them up. The 4000 men then united with the troops under Bolivar's command, and an end was thus put to the intestine discord which threatened to be so injurious to the patriot cause. The Peruvian Government is now left to contend against none but its external enemies, and with Bolivar at the head of their army, their prospects of success are very flattering.—[*N. Y. Observer.*

Congressional Proceedings.

SENATE.

TUESDAY, March 30. The subjects that occupied the attention of the senate this day, were the bill relative to appropriations for the year 1824—also the bill providing for the settlement of certain pecuniary claims against the United States.

WEDNESDAY, March 31. A bill relative to the extension of the term of payments of Navy Pensions came before the senate with certain amendments from the House, which were agreed to.

A bill was passed to be engrossed, and read a third time, "confirming certain acts of James Miller as governor of the territory of Arkansas, and for other purposes."

The senate, in committee of the whole, then proceeded to consider the bill "to enable the President to carry into effect the treaty made at Ghent, the 24th Dec. 1814, excluding foreigners from trade and intercourse with the Indian tribes within the United States, and to preserve the fur trade, within the limits of the said United States, to American citizens."

THURSDAY, April 1. A message from the President was ordered to lie on the table, and be printed, relative to a compact with Georgia, for extinguishing certain Indian claims.

FRIDAY, April 2. The principal subjects under consideration this day, were the bill "providing for the settlement of certain claims against the U.S.—also the bill making appropriations for the support of the Navy, for the year 1824." The bill was amended so that, instead of $180,000, it appropriated $225,000.—In this form it was finally passed, and sent to the House for concurrence.

After the consideration of Executive business, the senate adjourned to Monday.

HOUSE OF REPRESENTATIVES.

TUESDAY, March 30. A bill relative to extending the terms of pensions to widows and orphans of those who have died in the naval service of the U. S. was reported with sundry amendments which were agreed to. A bill was also reported to organize and fix the naval establishment of the U. States.

Revision of the Tariff. The House in Committee of the whole took up the tariff bill. Mr Clay spoke between three and four hours in reply to Mr Barbour, and in favour of the bill, and before he concluded the Committee rose.

A number of messages were received from the President, which were read and committed.

WEDNESDAY, March 31. The tariff bill was the principal subject of discussion this day. Mr Clay concluded his speech, and was followed by Mr Rankin, who at past three o'clock gave way for a motion that the Committee rise.

THURSDAY, April 1. The tariff bill came again under discussion. Mr Rankin concluded his speech, and was followed by Mr Webster, who had not concluded his remarks when the committee rose.

FRIDAY, April 2. Mr Webster concluded his remarks on the Tariff bill. He was followed by Mr Wood, Mr Garnett, and Mr Williams of N. Carolina.

MARRIED,

In Charlestown, on Sunday evening last, by the Rev. Mr Walker, Mr Samuel C. Hunt to Miss Elizabeth A. Warner.

In East Bridgewater, by the Rev. Benjamin Fessenden, Capt. Scott Keith to Miss Abigail Robertson.

In Edgartown, on Sunday morning, 21st ult. by Rev. Mr Thaxter, Mr Francis Smith to Miss Lucy Snow.

In Providence, by the Rev. Mr Edes, Joel Metcalf, Esq. to Mrs Hannah Mitchell.

In Nantucket, by the Rev. Mr Swift, George R. Gardner to Miss Mary C. Starbuck.

DIED,

At Biddeford, Maine, on the morning of the 6th inst. of a paralytic affection, the Hon. GEORGE THACHER, late one of the Justices of the Supreme Judicial Court of this Commonwealth, aged 70.

In Kennebunk, Mr Eliphalet Walker, aged 76.

At Providence, Gabriel Allen, Esq. Postmaster in that town, aged 75.

At Portland, Miss Mary Ann, daughter of Mr Francis Merrin, aged 20; Mr Edmund March, son of Capt. John March, of Falmouth, aged 26.

At Charlestown, Mrs Mary Harris, widow of the late Thomas Harris, Esq.

On Wednesday morning, Miss Mary Rayan, aged 38 years, the Lady Superior of the Ursuline Convent in this city.

In this city, Mrs Anna, widow of the late Samuel Belley, Esq. of Teignmouth, England, and only daughter of Deacon Nathan Parker, of this city, aged 40.

In Cambridge, Mr Samuel Manning, aged 95.

In Baltimore, at an advanced age, James Anderson, Esq. formerly American Consul at several ports in Europe and the West Indies.

In Nantucket, Capt. Gilbert Folger, aged 80.

In East Bridgewater, Mrs Mercy, wife of Mr Nathan Whitman, aged 54.

DISTRICT OF MASSACHUSETTS, TO WIT:

District Clerk's office.

BE IT REMEMBERED, that on the eighth day of March, A. D. 1824, in the forty eighth year of the independence of the United States of America, David Reed of the said District, has deposited in this office the title of a book the right whereof he claims as proprietor, in the words following, to wit:

"The Recollections of Jotham Anderson, Minister of the Gospel.

I have been young, and now am old.

O magnify the Lord with me, and let us exalt his name together."

In Conformity to an act of the Congress of the United States, entitled, "An act for the encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and proprietors of such Copies, during the times therein mentioned;" and also to an act entitled, "An Act supplementary to an Act, intitled, An Act for the encouragement of Learning, by securing the copies of Maps, Charts and Books, to the Authors and Proprietors of such copies during the time herein mentioned; and extending the benefits thereof to the Arts of Designing, Engraving and Etching Historical, and other Prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*

North American Review.

JUST published by OLIVER EVERETT, No. 13 Cornhill, the North American Review, for April 1824.

CONTENTS.

Art. 12.—Hodgson's Remarks on America.

Remarks during a Journey through North America, in the years 1819, 1820, and 1821, in a series of letters. By Adam Hodgson, Esq. of Liverpool.

13.—History of Philosophy.

Histoire comparee des Sytemes de Philosophie, consideres relativement aux Principes des Connaisances' humaines. Par M. de Gerando, Membre de l'Institut de France.

14.—Theories of the Earth.

An Abstract of a New Theory of the Formation of the Earth. By Ira Hill, A. M.

15.—Jacobs' Greek Reader.

The Greek Reader, by Frederick Jacobs, Professor at the Gymnasium at Gotha, and Editor of the Anthologia; adapted to the Translation of Buttmann's Greek Grammar.

16.—Schools in the State of New York.

Third Annual Report of the Superintendent of Common Schools in the State of New-York. Submitted to the Assembly at Albany, Jan. 8, 1824.

17.—Chili.

Journal of a Residence in Chili. By a young American, detained in that country during the Revolutionary Scenes of 1817, 1818, 1819.

18.—The Pilot, a Tale of the Sea.

The Pilot, a Tale of the Sea. By the Author of the Pioneers, &c.

19.—New Zealand.

1. Journal of the Rev. Samuel Marsden, during his second visit to New Zealand, from July to Oct. 1819. Contained in the proceedings of the Church Missionary Society, London, for the years 1821, 1822.

2. Journal of a ten months' residence in New Zealand. By Richard A. Cruise, Esq. Capt. in the 84th Regiment of Foot.

20.—Wordsworth's Poems.

The Miscellaneous Poems of William Wordsworth.

21.—Law Reports.

1.—Reports of Cases argued and determined in the Supreme Court of the United States, February Term, 1823. By Henry Wheaton, Counsellor at Law, vol. viii.

2. Reports of Cases argued and determined in the Supreme Court of Judicature; and in the Court for the Trial of Impeachments and the Correction of Errors in the State of New York. By William Johnson, Counsellor at Law, vol. xxii.

3. Reports of Cases argued and determined in the Supreme Judicial Court of the Commonwealth of Massachusetts. Vol. xvii. By Dudley Atkins Tyng, Counsellor at Law.

22.—American Atlasses.

1. New American Atlas, containing Maps of the several States of the North American Union. By Henry S. Tanner.

2. Atlas, containing distinct Maps of all the known Countries in the World; constructed from the latest authorities. Published by Fielding Lucas, jr.

23.—Politics of Ancient Greece.

Reflections on the Politics of Ancient Greece, translated from the German of Arnold H. L. Heeren. By George Bancroft.

Miscellaneous Notices.

Moore's Annals of the town of Concord.—President Humphrey's Address.—Notes on the Epistle to the Romans.—Bigelow's Address before the Peace Society.—Tillet's Key.—Address for the benefit of the Greeks.—Undine.—Letter on the Tariff.—Plan of the city of Baltimore.—Memorials of Columbus. Chancellor Kent's Lecture.—Westminster Review.

Quarterly list of New publications.

Index. April 2.

School for Young Ladies.

A SCHOOL for Young Ladies will be opened in Easton, on the first Monday in May, under the superintendence of Rev. Luther Sheldon, assisted by a female Instructress. Board in good families may be obtained at the low price of $1,00 per week. Tuition 2,00 per quarter. April 9.

Young Ladies School, East Bridgewater.

THE Proprietors have the pleasure of informing the public that they have engaged Miss Bathsheba Whitman to take charge of the Young Ladies' school in this place the ensuing season. Her reputation as an instructress is too well known to need any comment. The school will commence on the second Monday in May. Application for admission may be made to Miss Whitman or to the subscriber.

S. L. MITCHELL, *for the Committee.*

East Bridgewater, March 19.

Private School.

MR C. C. SEWALL, will open a private school in the Village of Dedham, near Rev. Mr Lamson's Meeting house, on Monday April 5th.

The course of instruction will include all the branches usually taught in private Schools.

Terms. English Studies, $5 per quarter. Latin, Greek &c. $6 to $10 do.

A few scholars may be boarded with the instructer. Terms $150 per annum, including tuition.

Refers to Col. Joseph May, Dea. Samuel Greele, } *Boston.*
Rev. A. Lamson, Jas. Richardson, Esq. } *Dedham.*

FOR Sale at the Counting Room of the Christian Register, the following valuable Theological works, on very reasonable terms:—

Campbell's Four Gospels
do. Systematic Theology
Prideaux Connexions
Griesbach Nov. Test.
Buckminster's Sermons
Priestley's Discourses
Bennett's do.
Wilby's do.
Lee's Sermons
Tappan's Works
Neal's History of the Puritans, 2 vols. Lond. 1811.
Josephus' Works, 4 vols, 8vo. Lond. 1822.
Reed's Apology for Infant Baptism.
Chalmers' Discourses.
Law's Serious Call to a Devout and Holy Life.
Buck's Theological Dictionary.
Butler's Analogy of Natural and Revealed Religion.
Osterwald's Bible.
Wakefield's Translation of the New Testament.
Taylor's Sermons
Blair's do. 1 vol. complete, Lond.
Beattie's Elements Moral Science, 8 vo. 2 vols. Edin.
Bancroft's Sermons
Family Prayers
Prettyman's Introduction to the Study of the Bible.
Clark's Discourses to young people
Evans' Sketch
Taylor's Holy Living
do. do. Dying
Hooker's Eccl. Polity, Lond.

☞ A variety of valuable and cheap Religious Tracts constantly on hand. A liberal discount will be made to those who purchase to sell again or for distribution.

POETRY.

From the New York American.

The following ode is in too good a vein, both of poetry and morality, not to be relished by our readers.

ODE.

Ah, who has power to say,
To-morrow's sun shall warmer glow,
And o'er this gloomy vale of woe
Diffuse a brighter ray?

Ah, who is ever sure,
Tho' all that can the soul delight
This hour enchants the wond'ring sight,
These raptures will endure?

Is there in life's dull toil
One certain moment of repose,
One ray to dissipate our woes,
And bid reflection smile?

We seek hope's gentle aid;
We think the lovely phantom pours
Her balmy incense on those flowers
Which blossom but to fade.

We court love's thrilling dart;
And when we think our joy supreme,
We find its raptures but a dream—
Its boon—a wounded heart.

We pant for glittering fame;
And when pale envy blots the page
That might have charm'd a future age,
We find 'tis but a name.

We toil for paltry ore;
And when we gain the golden prize,
And death appears, with aching eyes
We view the useless store.

How frail is beauty's bloom!
The dimpled cheek, the sparkling eye
Scarce seen before their wonders fly
To decorate a tomb.

Then, since this fleeting breath
Is but the zephyr of a day,
Let conscience make each minute gay,
And brave the shafts of death.

And let the generous mind
With pity view the erring throng,
Applaud the right, forgive the wrong,
And feel for all mankind!

LINES—BY BISHOP HORNE.

Sweet day, so cool, so calm, so bright,
Bridal of earth and sky,
The dew shall weep thy fall to-night,
For thou, alas! must die.

Sweet rose, in air whose odours wave,
And colours charm the eye,
Thy root is ever in its grave,
For thou, alas! must die.

Sweet Spring, of *days* and *roses* made,
Whose charms for beauty vie,
Thy days depart, thy roses fade,
Thou, too, alas! must die.

Be wise, then, Christian, while you may,
For swiftly time is flying,
And thoughtless man that laughs to-day,
To-morrow may be dying.

Miscellanies.

LANCASTERIAN SCHOOL.

The following account of the system of Mutual Instruction, particularly in its application to the higher branches of learning, is from the notice of Prof. Griscom's year in Europe, in the January number of the North American Review.

The principal features of this system are, that it employs the more advanced pupils to teach those least advanced; that it sustains the attention of all more uniformly and vigorously by keeping all constantly under the examination and supervision of these numerous young teachers; that it excites a more useful and efficient emulation, by giving instant rewards and punishments for success and misconduct; and that, by all its arrangements, it much diminishes the expense of education, and therefore renders this great principle of moral life in a community accessible to greater numbers, on easier terms, and in a higher degree, than it ever was before. How far the system of mutual instruction can be carried, we do not yet know. It is still very young. Twenty years have hardly elapsed since it was first heard of in Europe, and there is no reason to believe, it is yet developed in nearly all its powers and proportions. Thus far it has been chiefly applied to instructing the lower classes of society in the humblest elements of knowledge, because here was the grossest want, and here all remedies were most effectually administered. It has, however, in some instances, gone much farther. Monitors are already known under different names in not a few large schools in New England; and in the National Institution at West Point, under the management of Colonel Thayer, which would do honour to any country, a considerable and very important portion of the instruction is given by the more distinguished pupils. But, perhaps, the most striking instance of its application to the higher branches of knowledge, which has thus far been made, is in the High School at Edinburgh, where it was introduced by the late Rector, Dr Pillans, now Professor in the University of Edinburgh; and where a successful experiment of thirteen years in teaching Latin, Greek, Geography, several branches of Mathematics, some of the physical sciences, and, in short, whatever is suitable to be taught to boys under sixteen, can leave no doubt that the system of mutual instruction may be usefully applied to the higher as well as the lower departments of human knowledge. Professor Griscom's account of this school, which is well known as one of the most valuable in Europe, is not so minute as would have been interesting; but it is very satisfactory, as to the general results obtained.

"This grammar school is of ancient standing, and like the university, it is under the direction of the magistrates of the city. It dates an existence of nearly three hundred years, but the present building was erected in 1777. It is one hundred and twenty feet long. The number of scholars is at present between eight and nine hundred. Four teachers are employed in addition to the rector. This gentleman, by the effort of a particular genius, and indefatigable activity, has completely succeeded in introducing into this large school, the system of monitorial instruction, and applying it to classical learning. He has under his exclusive charge, twenty-three classes, each containing nine boys. Every class has its monitor, who hears the rest recite. They occupy three rooms, and are all engaged at the same time. The rector superintends the whole, and decides all questions of dispute, when appeals are made to him against the decision of the monitors. In each room is a *custos morum*, who watches the behaviour of the scholars and notes every instance of remissness. Almost the only punishment resorted to, is the imposing of additional tasks on offenders, and obliging them to attend the school during the hours and half days of ordinary vacation. The twenty-three classes all recite the same lesson at the same time. The noise they make is unavoidably great, but it is the sound of useful activity. We were highly gratified with the evidences of intelligence and attainment, which the boys displayed when collected into one room, and examined before us by the rector. The superiority of their instruction appeared not only in the facility of their translations, but in the readiness with which they recited parallel passages, and referred to the illustrations of different classical authors, and in their acquaintance with the geography, chronology, &c. of the historical passages, which were given them as extemporaneous exercises. Great merit is obviously due to the rector, for bringing this method of teaching so perfectly to bear upon the higher parts of education, and showing its adaptation to subjects which have generally been thought beyond its reach. The High School contains a good library for the benefit of the teachers and boys of the upper class. The whole cost of tuition in this excellent school is but £3 per annum, including the use of the library. There are few boys in the school above sixteen years of age, a period which leaves them sufficient time for apprenticeship to almost any kind of business. With such advantages of intellectual and moral instruction, is it surprising that Scotland should have taken such an elevated stand among the nations, for the intelligence, industry and sobriety of her people?

The very flourishing condition of the High School in Edinburgh, in which about nine hundred boys are taught by four masters and a rector, afforded, to my mind, a very satisfactory demonstration, not only of the practicability, but the excellence of the monitorial system, when applied to any or all of the exercises of a superior grammar school. The public, in all the large cities of England, Scotland, and the United States, have long since been convinced that this system is of inestimable importance in the education of the lower classes; and because it has been adopted chiefly in the FREE SCHOOLS, many persons seem to have drawn the illogical conclusion, that it is not adapted to higher seminaries, or to the instruction of boys in the more elevated parts of learning. The example of the High School has clearly shown the error of this opinion. By the partial employment of this easy and pleasant mode of instruction, the rector of the High School, (since chosen Professor of Humanity in the university) was able, as he informed me, to manage his two hundred and seven boys with more facility, than he could have taught one hundred upon the old plan, and with greater efficiency. It is not to be supposed that the whole instruction is to be communicated through the monitors. Such parts only of the recitations are confided to them, as it is ascertained they are fully competent to attend to; much of the time, (probably one half,) is spent by the rector in explanations and examinations before the whole school. By this judicious course of proceeding, a high degree of emulation is excited, habits of great industry and activity are maintained, and an education of the best kind is afforded at about one third of the cost of the ordinary grammar schools of our cities. So well convinced are the citizens of Edinburgh of the advantages of this plan of instruction, they have under consideration the establishment of a High School in the new town, in which provision is to be made for the more complete introduction of the monitorial system.' *Griscom's Year in Europe.* vol. ii. 334—336.

It is well worth consideration, how far a system so thorough and effectual can be introduced into our large cities, where in some cases, the expense of public instruction is growing to be our heaviest, though our proudest burden. From a comparison of the preceding statement with well known facts it appears, that the city of Boston, which makes, we doubt not, in proportion to its means, a more honourable exertion for the instruction of its own community, and is rewarded by a more excellent success, than any other city of equal size in the world, pays at least twice as much for the instruction of a boy at its admirable Latin School, as is paid for the instruction of a boy at the High School, in the more extensive city of Edinburgh, where the Head-master receives, if we mistake not, a salary very much larger than that afforded to any teacher in the United States. But this view of the case which applies with more or less force to very large portions of our country, is not the strongest. The future must be looked to as well as the present. The demand for instruction increases every year, as we trust it long will continue to increase, and every year new school houses are built, and new teachers put in requisition to meet it. But we fear there is a point, where the expense of the common system will be found too heavy, even for the wisest and most generous communities, and that it will, at last, be necessary either to give up that constant advancement in the higher branches, which has of late so honorably raised the standard of education among us, or else to make some change in the system and mode of instruction, which will insure the permanency and improvement of what we all regard as the very first benefit of our political institutions. It is, therefore, a matter of serious concern to those, who have the management of public instruction in our large cities and towns, to inquire how far it can be improved, and not only improved but raised, by adopting, according to the particular circumstances of each case, some portions of the system of Mutual Instruction, which may enable them to effect more than has yet been effected without any increase of the apparatus now employed, or of the burdens now imposed.

From the Edinburgh Review.

The proneness of human nature to look out of this world, and beyond this life, is one of its strongest propensities, and one most connected with the better parts of its composition. There is thus a tendency to cling by every thing that, partaking of the marvellous and supernatural, seems to furnish a more direct and precise proof of Divine agency than the lights of reason afford, and a more lively and present evidence than older revelations can supply. Dr. Johnson, who with all his vehement dogmatism of speech, was plainly much affected with doubts in his belief, indulged far more in such speculations, and lent a far more ready ear to ghost-stories, than seems consistent with his natural strength and understanding, or than he would have done had he reasoned on such subjects without any bias from his wishes and his fears. On one occasion he betrayed the motive of all his anxiety that such things should be found true. Speaking of Lord Lyttleton's vision (now known to be mere fiction) he characterized it as the most extraordinary thing which had happened in his day;" and added, "I am so glad to have every evidence of the spiritual world, that I am willing to believe it." His pious and amiable friend Dr Adams said, "You have evidence enough; good evidence, which needs not such support;" but the sagacious moralist answered, "*I like to have more.*" Such are the feelings which prepare even the wise and learned for credulity.

From the Quarterly Review.

The fame of a popular preacher, independently of the peculiar doctrines which he may happen to advocate, draws an assemblage of many, who are evidently attracted by the oratory, not by any predilection either for the truths of Christianity, or for the system of exposition. Whether this is a healthful system of the religion of the country may perhaps be questioned; the fact is beyond all doubt. Some evils will doubtless result from this, which we hope that we may call without offence a prevailing fashion; a spirit of wandering abroad in search of what may be better learnt at home; an appetite, too frequently morbid, for excitation of the feelings rather than the improvement of the morals, and the heart, and an impatient discontent at the less effective exertions of those moderate talents and respectable acquirements, which must fall to the lot of the majority in so extensive an establishment as the Church. Still, on the other hand, much good may unquestionably ensue:—not only "may many who came to scoff remain to pray," but the devotion of great talents of any description to the service of religion must add to its weight and hold upon society; and the vulgar but prevailing prejudice, that great genius and originality invariably take the other side, and cannot condescend to the control of religious duty, may be counteracted. The man of unquestionable abilities contributes not only the influence of his words and writings to the cause but that of his character also; and he can have little knowledge how far the magick of great names operates upon the minds of the young and enthusiastic, who would undervalue or depreciate such assistance to the advancement of religion.

THOUGHTS—BY POPE AND SWIFT.

Reflect on things past, as wars, negotiations, factions, &c. we enter so little into those interests that we wonder how men could possibly be so busy and concerned, for things so transitory; look on the present times, we find the same humor, yet wonder not at all.

When we desire or solicit any thing, our minds run wholly on the good side or circumstances of it; when it is obtained, our minds run wholly on the bad ones.

In a glass-house the workmen often throw in a small quantity of fresh coals, which seems to disturb the fire, but very much enlivens it.—This seems to allude to a gentle stirring of the passions, that the mind may not languish.

All fits of pleasure are balanced by an equal degree of languor; it is like spending this year, part of the next's revenue.

From the N. Y. American.

CHOICE OF A WIFE.

There is one apology, in the increasing extravagance of the modern fair, for the ridiculous rage that exists among the gentlemen, after rich sweethearts; and maidens have a not less tenable excuse for making sure of a full purse, since an empty head is very likely to accompany it.

The really prudent, and somewhat home-bred man, feels obliged to relinquish the idea of marriage altogether, or defer it to a late period, because it is justly considered a hazardous adventure to marry, on the score of supporting the expenses of modern living. But this idea shall have a separate chapter.

The first inquiry that our young men make now, when a woman is proposed for a wife, is, *Is she rich?* And, for variety or a salvo, *Is she handsome?* Let a husband die and leave a rich widow; or a rich heiress drop into the market, then—how the beaux scamper,

——— hound-like,
In full cry to catch her.

If there is any shame in this state of things; if sacrificing feelings that should have their source in the most generous and elevated considerations to "*beauty and booty*," is worthy of abhorrence; then, methinks, the present generation deserves an unenviable share of "*blushing* honours."

It is not very likely I shall have much cash to give with my daughters; and in fact, I don't want any to give. God grant they may have good sense, a wholesome appearance, unsuspected virtue, affectionate hearts, industrious habits, and then—why, if nobody wants to marry them, they shall help to comfort me in my old age, and help to bear up my spirit when about to "return to Him who gave it."

I am an old-fashioned fellow, it is true; but I recollect, when I got married, I made no account of money; and if I was going to marry again, I would look for a poor girl rather than a rich one. *If I have a wife, a good one is essential to myhappiness, and riches are not.* The Athenian General was right:—"I had rather marry my daughter to a *man*, without an estate, than to an *estate*, without the man." LABAN.

BERNARD BARTON.

This quaker poet, whose writings have created a considerable sensation in the literary world, was the son of a London tradesman, who gave him a decent education, and left him an orphan at seven years old. Bernard, however, in 1806, set up a store in Woodbridge, Suffolk, but shortly after losing his young wife, to whom he had been married but a few months, he felt the stroke so severely tha the declined business on account of it. After some time he procured a clerkship in the Woodbridge bank, where he has been ever since. His first publication was entitled "Metrical Effusions," and came from the press in 1812. Since which he has published several volumes, all of which have been well received.

COPPERING OF SHIPS.

The following is the history of the coppering of the navy, as furnished from the records of the navy office:—The first ship that underwent this operation, was a frigate in the year 1761, another in 1765, another in 1770 four in 1776, nine in 1777. The first ship of the line which underwent it was the Invincible, in March 1779, and seventeen more in the course of the same year. In the course of the two following years the whole of the British navy was coppered, a circumstance so important, that it may be considered as an era in the naval annals of the country. *Eng. pa.*

There are still nobler ways of exercising courage, than even the field of battle. There are more exalted means of showing spirit than by sending a challenge. To sustain a fit of sickness, may exhibit as true heroism, as to lead an army. To bear affliction well, calls for as high exertion of soul, as to storm a town; and to meet death with christian resolution, is an act of courage, in which many a woman has triumphed, and many a philosopher, and even some Generals have failed.

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CH

VOL. III.

Miscellanies.

ON DEATH.

Sure 'tis a serious thing to die! my soul,
What a strange moment must it be, when nea
Thy journey's end, thou hast the gulf in view
That awful gulf no mortal e'er repass'd
To tell what's doing on the other side.
Nature runs back, and shudders at the sight,
And every life-string bleeds at thoughts of pa
For part they must; body and soul must part
Fond couple! link'd more close than wedded
This wings its way to its Almighty source,
The witness of its actions, now its judge;
That drops into the dark and noisome grave,
Like a disabled pitcher of no use.
If death were nothing, and naught after death
If when men died, at once they ceas'd to be,
Returning to the barren womb of nothing,
Whence first they sprung; then might the de
Untrembling mouth the heavens:—then mi
drunkard
Reel over his full bowl, and when 'tis drain'd,
Fill up another to the brim, and laugh
At the poor bugbear death:—then might the
That's weary of the world, and tir'd of life,
At once give each inquietude the slip,
By stealing out of being, when he pleas'd,
And by what way, whether by hemp or steel;
Death's thousand doors stand open.—Who cou
The ill-pleas'd guest to sit out his full time,
Or blame him if he goes?—Sure, he does well,
That helps himself as timely as he can,
When able—but if there's an *hereafter;*
(And that there is, conscience, uninfluenced
And suffer'd to speak out, tells every man;)
Then must it be an awful thing to die.

INDIA.

The last London Quarterly Review contains a
esting article on India, in a review of Sir Jo
colm's Memoir of Central India. The coun
prehended under the title of Central India, is
northeasterly from Bombay, and extends fr
25 deg. north latitude, and from 74 to 80 ea
tude. Among other very interesting st
relative to the inhabitants of this country, th
alludes to their moral and religious state
opens a field for the Reviewer to commen
policy of those who have been labouring to i
Christianity among them. These remarks
as they do from a source of acknowledge
doxy, and from a Journal of the highest re
are entitled to great consideration, and ca
it should seem, to shake the confidence of
ous supporters of these missions in the prac
of making any effectual progress in Chri
the natives of India, by their present syste
rations.

On page 409, the Reviewer remarks,

The wisdom and sound policy of not
ing the Hindoo population by opposing
temptuously deriding their usages and
tions, are strongly pointed out in every
Sir John Malcolm's book. He obser
such as have no foundation but ignoran
by time and the effect of example, giv
and the natives will be prepared to re
a blessing what, if too hastily obtruc
will be too apt to consider as meant
degradation and ruin; but their impre
he contends, will necessarily be slow;
proceed from themselves, influenced
measures and example, but not thrust up
In this spirit he recommends that w
protect and encourage their own schoo
are found in every village. With resp
character of the schools established by
aries at and near the presidencies, t
various opinions; but Sir John Malc
curs with Mr Elphinstone in thinking
ing would be more dangerous than th
sion of them into countries just emerg
anarchy, and where the English cha
scarcely known.

The Abbe' Dubois has just publishe
account of the state of Christianity i
The life and attainments of this missi
gularly qualify him for the subject.
ed himself for thirty years to the sev
of his profession. At Mysore he liv
natives, and *with* them, and submitte
restraint and privation; in a word, h
the usages and prejudices of the inha
the early Jesuits were accustomed to
der to forward the views of his mis
man was more respected by all ranks
ses and casts; even the Brahmins c
friendship, and the first English office
idents at Mysore sought his acquain
availed themselves of his superior
and information—and this is his opin

"The Hindoos are a people entirely di
all others. You may, if you choose, e
them the most despotic sway; you may c
by every kind of tyranny; you may ov
with taxes, and rob them of their proper
carry away their wives and children, loa
chains, and send them into exile; to all
they will perhaps submit; but if you spe
ing any of their principal institutions, eit
or civil, you will find them a quite ungo
ple, never to be overcome on this point;
decided opinion, that the day when gove